SUGGESTIONS

FOR AN

IMPROVED TREATMENT

OF

MENTAL DERANGEMENT.

BY

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THE PRINCIPLES

OF

PHRENOLOGY

&c. &c. &e.

KNOWLEDGE is valuable as far only as it admits of being applied to useful and practical purposes; without this practical application, knowledge may serve the purpose of amusement, but can contribute little or nothing to the real benefit of mankind.

In taking a survey of the great discoveries which have at different periods distinguished the history of the civilized globe, the man of observation will find that the value of such discoveries has been estimated only in proportion to the extent of their applicability to the useful and every-day purposes of life.

A knowledge of the abstract principles of mathematical science would have been of little benefit to mankind, if these principles had not admitted of extensive application to practical purposes. Of what utility would the discovery of the mariner's compass have been, if it had not been applied to the purpose of navigation? Without the aid of the mariner's compass, it has been said, America never would have been discovered.

Many who object to the abstract principles of Phrenological science are continually asking to what practical purpose does it admit of being applied? To this important question I hope in the course of the observations which I shall have the honor of submitting to the consideration of this learned society, to give a satisfactory answer.

If it can be demonstrated that one of the most important classes of

diseases with which medical men are called to combat, admits of being rationally elucidated by the aid of Phrenology, no person will question for one moment its great and paramount utility to mankind.

In the following observations it is not my intention to enter into a minute detail of the symptoms, origin or treatment of the different and complicated forms of mental derangement, my object is more to point out what I am inclined to suppose to be the correct mode of investigating this interesting and important class of maladies. Until we apply to the diseases of the brain and the consequent derangement of the mental function, the same general principles that we have recourse to in our pathological inquiries into affection of other organs, we can never expect to arrive at any correct notions on the subject. The brain is governed by those laws that regulate and controul the other organs of the human frame, and consequently the same principles must be applied to the elucidation of its diseases. This application I have attempted in this paper, and it remains with this learned Society to decide how far it is done with success.

Until the time of Dr. Gall, the human mind was only an object of study to a class of philosophers designated schoolmen and metaphysicians, who attempted to investigate the phenomena of mind, abstracted from its material associate—the brain. They looked upon the mind as a principle totally independent, for its development, on matter in this world, and considered the disjointed phenomena of mental derangement as the inscrutable consequence of an affection of this immaterial principle, or as the result of a particular dispensation of Providence.

It was reserved for Dr. Gall, who, followed in the footsteps of the immortal founder of the inductive philosophy, to successfully overturn the theories of his predecessors, and to establish, on an immutable basis, a system of mental philosophy, which, for its beauty and simplicity, stands unrivalled. Many of those who are most clamorous in their objections to the principles of phrenological science, when questioned, will be found never to have given the subject a serious thought. Reasoning *á priori*, it does certainly

appear absurd that a person can have the power to form an estimate of the mental capacity of an individual, by examining the external conformation of his cranium; but there are many principles proved beyond all doubt, which an ignorant person would pronounce as preposterous and absurd. Tell a man unacquainted with the rapid improvements of modern science, that you had just been eating your breakfast off bread made from saw-dust, would he not pronounce you to be mad for making such an assertion? What should we think of a person who attempted to give an opinion on a question connected with chemistry or anatomy, who had never made these sciences an object of serious investigation? Would we think the opinion worthy of a moment's consideration? Certainly not. Yet we see the opinions of men held up to public notice who have asserted the science of phrenology to be a monstrous piece of quackery, as dangerous to the interests of the Christian religion and the stability of society; yet these men have never devoted a moment's time to the consideration of the principles upon which the Phrenological Science is founded, and therefore are totally incompetent to form any correct notions on the subject.

Phrenology, so far from leading to *fatalism* has quite a contrary tendency. This objection can only emanate from those ignorant of the subject upon which they so freely pronounce an opinion.

It was not until Dr. Gall's opinions with regard to the physiology of the brain were generally promulgated, that their value in elucidating the nature of mental derangement was properly appreciated. The want of a correct system of mental physiology had always been greatly felt by those engaged in the investigation of mental disease. Dr Spurzheim was the first writer who gave to the public a satisfactory theory of mental derangement. To that illustrious physician the public is indebted for pointing out the proper method of studying this most important class of diseases.

No one circumstance has more retarded our advancement in a knowledge of this subject, than the errors into which almost all writers have fallen, in supposing the mind, the immaterial principle, to be the immediate object of disease in insanity. A more dangerous and unphilosophical notion could not be entertained.

Taking this view of the question, the real *seat* of the malady was completely overlooked, and the remedial agents were directed to the *mind itself*, and not to the brain, as the organ through which the mental principle manifests its powers. However adverse many may be to admit that we have no knowledge of mind as an abstract independent principle or entity, existing in this world, yet such is the fact. This principle is successfully established by an overwhelming mass of evidence.

During life, we witness the closest relationship existing between the mind and the brain; in proportion as the brain becomes developed, the mind expands its powers; in proportion as the healthy condition of the brain becomes deteriorated, so does the mental principle become altered in its action. All the faculties of thought and feeling are feeble and inefficient in infancy, not from any defect in the immaterial principle of mind, but simply from the imperfectly developed condition of the organization which in this life is required for its adequate manifestation.

Another circumstance which has given origin to erroneous notions on the subject of insanity, is the considering the brain as *one* organ, and not, as the Phrenologists have represented and proved an aggregate of organs, each appropriated to its separate function. In support of this principle it may be observed, that if the brain was but one organ—a unit—every part of which serving for the manifessation of mind, all the mental faculties would have a simultaneous development; but instead of this being the case, we find different passions and intellectual powers appearing in succession, If we discard the belief in the plurality of cerebral organs, how can we rationally account for cases of monomania—partial idiocy—the sudden loss of one faculty, in consequence of injury done to the brain, whilst all the other mental powers remain unaffected? In some children, we witness a precocious or early development of one part of the brain, and a consequent expansion of *one* mental faculty. In Mozart there was a preternatural development of the organ of tune, and he, at the early age of four, astonished the world by his extraordinary musical powers.

How many instances have we on record of precocious develop-

ment of the mind exhibiting itself by a peculiar disposition or genius for some branch of study. It has been said of Pascall, that notwithstanding his father discouraged his early application to geometry, he evinced, at the early age of eleven the most astonishing disposition for the pursuit of the exact sciences. Alone, and unaided by books, or a master, he drew lines and circles on the floor of his bed room, and gave them names or signs, advancing in this way as far as the thirty-second proposition of Euclid.

In some children we witness a precocious development of the faculty of memory, others are distinguished for a soundness and correctness of judgment accompanied with a defective memory. All these facts go most conclusively to prove the correctness of Dr. Gall's conclusions respecting the brain being an aggregate of organs. How often do we witness cases of monomania, where the mental faculty or feeling becomes deranged. An individual naturally of a proud and haughty temper is afflicted with mental derangement, and his delusion is frequently only an exaggeration of his natural character. The maniac considers himself a king or a prince, and expects every person to pay him homage, whilst on all other topics, not connected with his delusion, he acts and reasons rationally. This species of deranged mental manifestations can only originate from a morbid action in one particular part of the brain.

In the same way if the nerve of sensation going to the tougue becomes diseased, that nerve fails to transmit faithful impressions to the brain, yet the nerves of voluntary motion still retain their healthy functions. If the brain was but one organ, the whole of which serving for the developement of mind, a material injury done to one part, would in a great measure derange the whole of the mental manifestations. How many instances have we on record of individuals who, in consequence of an affection of a particular part of the brain have suddenly regained the use of language which they had previously known, but forgotten.

Another very important physilogical fact, to which it will be necessary for me to revert before I enter upon the immediate object of this paper, is the influence which cerebral size has upon energy of function.

It is a principle in Phrenology that the power of manifesting each faculty bears a constant relation *cæteris paribus*, to the size of the organ or part of the brain, with which it is more immediately connected. Phrenologists in attempting to form a correct estimate of the iufluence of organic size on energy of function, have reasoned as if the brain was but one organ. Cuvier, Flourens, Camper, and Blumenbach, are all believers in the influence of absolute size of the brain on the degree of the intelligence of animals and the manifestation of mind, and acting under the conviction of this principle, they have endeavoured to establish a standard by which an estimate may be formed of the comparative intelligence of man and animals, by reference to the relative size of the brain. But the brain is not a single organ, and therefore no comparison can be justly made between the absolute size of one brain as a whole and another, and no correct inference can be drawn as to the degree of intelligence which the size of the brain thus examined may indicate. As the brain consists of a congeries of organs, each serving for the development of a particular mental quality; and as they differ in their relative proportions to each other, can it be reasonably expected that absolute size in whatever part it may exist, should indicate absolute intensity of intellect? The power, or degree of mental power, can only be compared with the size of individual organs. If a person should exhibit at an early period like Mozart, a wonderful musical genius, or like Byron, an exhuberance of imagination, or like our own great countryman Locke a more than ordinary solidity of judgment, it would not be correct to say that this variety of mental capacity was owing to the large size of the brain as a whole, but arose in consequence of the size of the individual organs, through which these powers are manifested. Overlooking this important principle, the conclusions of Camper and Sœmmering must necessarily be incorrect. Camper assuming that the anterior portion of the cerebral mass is but one organ subservient to the manifestation of the whole mind, applied his fascial angle, and drew his conclusions from the size of the whole. The same objection may be urged against the comparisons and deductions of Sœmmering.

In order then to form a correct estimate of the characteristic differences between the intelligence of different classes of animals, we must examine and study the size of individual organs, and not institute a comparison as if the brain was but one homogenous mass, and developing through one organ the different mental faculties.

Keeping in view these important principles, that the mind operates through the brain as its material organ, that the brain is not one but a plurality of organs, each performing a distinct and independent function, and that the energy or power of each function depends, all other circumstances taken into consideration, upon the size of each individual organ, keeping these fundamental principles in view, the affection denominated insanity, admits of a rational elucidation.

Until the opinions of Dr. Spurzheim and Comb were published on this subject, the definitions of insanity were vague and contradictory. Medical writers as well as meta-physicians have appeared loth to admit the most unequivocal dependence of the manifestation of mind on the condition of the brain. Those who were so bold as to question the dogmas of the schools on this subject were held up to the reproach of the world as sceptics, and as dangerous to society. Fortunately for the cause of humanity and science, truth and reason have now almost triumphed over these remnants of former ignorance and prejudice, and Phrenology is proud to rank among its advocates men equally distinguished for their great professional acquirements and for their eminent piety and erudidition.

Another circumstance which has in a great degree conduced to mislead the judgment and lead to incorrect notions on this subject, is the false principle so often resorted to by writers on insanity, viz. that the disease which we are now considering, is purely an affection of the mind itself unconnected with any corporeal derangement. Phrenology having established it as an axiom that the brain is the organ of the mental principle, that the mind cannot act in this world, or be acted upon but through the medium of material organs, the notion that the mind is diseased in insanity, is treated as ridiculous. Derangement of mind is as much an indication of a departure from a healthy condition of some part of the brain, as disordered

vision, is of the eye or its appendages. It is as great a departure from common sense and sound pathology for us to attempt to minister to a morbid condition of mind, without reference to the condition of the brain, as to endeavour to restore defective vision or hearing, without an attentive examination of the eye and ear. Hearing and seeing are acts of the mind, and therefore abstractedly considered do not admit of being diseased; but the organs through which the mind manifests these two powers may become from a variety of different affections defective, and the consequence will be derangement of sight and hearing. It is the same with regard to the brain.

In considering insanity as an object of legal medicine, it often becomes a question, and sometimes a puzzling one, whether the peculiarity of the mind of the person which is the object of investigation, does or does not amount to insanity.

In order to facilitate our judgment in these cases, medical writers have framed definitions, have erected arbitrary standards by which the sanity of every individual mind is to be estimated. But if we adhere to the phrenological principles, that the brain is not one but an aggregate of organs, and that like all other parts of the frame, the brain is subject to a variety of affections, agreeing only as regards the derangement of the mental principle, but essentially different as to the form of that derangement, we shall form some conception of the utter impossibility of attempting to frame one definition, inclusive of all the organic affections which give rise to the variety of shades of thought, judgment, and feeling, indicative of insanity. The idea is preposterous! Medical writers have erred in considering insanity as a specific disease, for what we call mental derangement is only a symptom which may be produced by a variety of totally dissimilar affections. The same principle which we apply to the elucidation of the diseases of the liver, lungs, and heart, must be applied to the affections of the brain. Until we look at the affection of the brain and the derangement of mind, which is only to be considered as a symptom of the cerebral affection, in the same light that we do diseases of other organs, we must not expect to arrive at any correct knowledge of this malady. The eye and ear are subject to a variety of

different diseases. The eye may be inflamed, the optic nerve may be paralysed, there may be an opacity of the chrystaline lens, or of the cornea, and a derangement of the function of vision is the result of all these dissimilar affections; yet we do not consider blindness as a specific disease, but only as a symptom of an affection of the eye, or its appendages, the nature of which it is our business to discover. Two hundred diseases are enumerated in our nosology to which the eyes are subject, and it would be as futile to attempt to delineate all the symptom of these diseases in *one* definition as to frame one definition inclusive of every affection of the brain giving rise to insanity.

Medico-legal writers have attempted to draw a line of demarcation between insanity and those idiosyncrasies of thought and feeling, which in the eye of the law do not amount to mental derangement. For this purpose arbitrary standards have been erected, and definitions have been framed. Dr. Haslam, who is considered an authority on this subject, has represented the mind of the physlcian as the standard by which the sanity of a patient ought to be determined; but no correct notion can be formed from such a comparison; we might as well talk of erecting the physician's liver or stomach as the standard of health. Unless the physician makes himself acquainted with the natural mental character of the person suspected to be insane, with his eccentricities or idiosymorasies of thought and feeling, and with the condition of the brain and mind previous to the supposed invasion of disease, no correct notion can be formed with respect to the nature of the malady. What in one individual would be considered as an indication of a healthy state of mind, would in another person, justify us in inferring the existence of mental derangement. A person may be naturally singular and eccentric, he may be remarkable for saying and doing odd things, this is his healthy or natural character, and as such we would not be warranted in asserting the person to be deranged; but, if an inidvidual not distinguished for any singularity, for any gross departure from the usual mode of thinking and acting, should *suddenly* manifest a change in his ordinary habits; as for instance, from naturally being religious, should exhibit a marked aversion to his moral duties, from naturally being fond of the social circle, should

manifest a desire to avoid his fellowmen; under these circumstances, where the change is not clearly referable to external causes we should be justified in asserting the individual's mind to be bordering on mental derangement.

I would wish particularly to direct the attention of the physician to the incipient symptoms of deranged mental manifestations.

Many fatal errors have been committed, owing to inattention on this point. Incipient symptoms of insanity are frequently exhibited only in a sudden change from *usual habits* but these changes are seldom noticed by the medical attendant; if they are, the individual so affected is never subjected to medical treatment.

The immortal Shakespeare, from whom no secret of human nature appears to have been concealed, has thus admirably described the first symptoms of a deranged mind: Hamlet thus expresses himself; "I have of late, but wherefore I know not, lost all my mirth, foregone all custom of exercise: and indeed it goes so heavily with my disposition, that this godly frame, the earth, seems to me a sterile promontory; this most excellent canopy, the air, look you, this brave o'er hanging firmament, this majestical roof, fretted with golden fire; why, it appears no other thing to me than a foul and pestilential congregatiou of vapours." How beautiful and true to nature is this great poet's delineation of the first stage of mental derangement!

The Brain, like all other organs of the body, is subject to acute as well as chronic disease; its powers may be preternaturally excited or inordinately depressed, or its mode of action may become altered. The action of the liver may be excited, and a large quantity of bile secreted; its powers may be also depressed, and torpidity, or inactive state of this vicus, will be the consequence; its action may become altered, and a vitiated secretion of bile may take place. The eye is under the influence of the same laws. The eye may become acutely sensible to objects, the slightest stimulus cannot be endured, its powers are then excited; on the other hand the visual powers may be depressed, objects cannot be distinctly seen, and the eye becomes less susceptible of ordinary stimuli. Its action may also be altered. The patient will fancy that he sees

objects which really have no existence. Ben Johnson, the celebrated dramatist, told a friend of his, that he had spent many a night looking at his great toe, about which he had seen Turks, Tartars, and Carthaginians fight. Barron Larrey relates a case of a young man who on recovering from an amaurosis, saw men as giants, and all objects greatly magnified. We read of many remarkable instances where individuals of the greatest veracity, have represented themselves to have seen and talked with beings from another world. Luther has related in his own works an account of a supposed interview and combat which he had with the devil. This great reformer assures us that he did not pass a day without receiving a visit from the evil one, and he states that they argued together with great warmth and gesticulation. "Satan knew very well," "says Luther," the writings of the Apostles and Fathers, and reasoned with much force, but I always proved him to be wrong, and showed him that he had been punished on account of his sins." Many as ridiculous and equally incredible instances of hallucination of the senses are recorded in Sir W. Scott's work on Demonology and Witchcraft.

The Brain, like other organs, is subject to acute as well as chronic diseases. Delirium, furious mania, apoplexy, are acute diseases of the brain, and our attention is immediately directed to the seat of the complaint. No one entertains a doubt for a moment that delirium, and furious mania, are affections of the brain, and our remedial agents are consequently directed to that organ; but when the same organ is attacked with a slow insidious chronic disease indicated often only by a slight alteration in the temper and feelings of the sufferer, we seem loth to admit the existence of any disease of the brain at all, and therefore trifle with the patient till he becomes afflicted with confirmed insanity. What would be the conseqnence if we exhibited the same want of decision in diseases of the lungs and heart? Sudden changes in the character and temper of an individual, without the influence of external circumstances adequate to produce the effect, is as much a symptom of cerebral disease as cough, pain in the chest, or other derangement of the function of respiration is an indication of some affection of an organ within the

cavity of the thorax. Bearing this most important principle in mind we shall form some correct idea of the importance of being well acquainted with the *natural mental qualities* and propensities of the individual whose mind is supposed to be insane. The natural character of an individual may be vicious ; he may delight in scenes of debauchery, this is his healthy characteristic, and as such, would not lead us to suspect the existence of cerebral disease. But if a person whose conduct has always been morally correct and blameless, should suddenly manifest depraved feelings, and delight in their exercise, we may consider it as presumptive evidence of an affection of some part of the brain, which may lead to confirmed madness.

In the slow inisidious chronic affections of the brain, the first symptoms are frequently indicated by some sudden and unaccountable change in the individval's usual mode of thinking and acting, which is frequently attributed to some external circumstance as a cause. In an individual predisposed to insanity either by being born of parents who have been afflicted with the disease, or in consequence of a particular part of the brain being inordinately developed, and thereby more liable to excessive action, any great perturbation of mind, or long continned abdominal derangement, may give rise to mental disease, and that malady commences in some alteration in the temper and disposition of the person, which is seldom or ever noticed. An individual so circumstanced, is frequently conscious that his mind is going, and that he is on the brink of insanity.

How beautifully has Shakespeare described this fact in the character and insanity of King Lear. The king after having suffered from a paroxyism of passion, produced by his daughter's ingratitude, begins to grow composed; and incapable of connecting his ideas, he exclaims,

"My wits begin to turn,"

Thus showing that he was conscious of the fearful approach of his mental derangement. In order successfully to combat with disease of

the brain, and a consequent departure from a healthy developement of the mental functions, we must apply to the elucidation of cerebral affections the same principles to which we resort in the investigation of diseases of other organs. In the slightest derangement of vision, for instance, our attention is immediately directed to the condition of the eye, or its appendages; we never think of withholding our remedial agents till the disease has reached a certain degree of severity; we attack it at its very commencement, and by doing so we save the patient from irremediable organic disease of the eye. It is the same with respect to diseases of the lungs and heart. Incipient symptoms are directly supposed to indicate an affection of either of these organs, and our remedies are had recourse to accordingly. But in insanity, a disease most indoubtedly originating in consequence of a derangement in some part or parts of the brain, we permit the incipient symptoms to pass by unattended to, and owing to this neglect, the patient sinks into confirmed and sometimes incurable cerebral disease.

"No greater service," says Dr. Comb, whose work on this subject is replete with valuable information, and well worthy of the perusal of every medical practitioner, "could be done to the public than to make them so far acquainted with the constitution of their own minds, as to show them the necessity of seeking assistance in the very earliest dawn of mental disease. But this object is in a great measure defeated by the broad and arbitrary line of distinction commonly drawn between madness and other less serious and more temporary disorders of the mental function, and which prevents us affording either sympathy or assistance to what are often in reality only minor degrees of the same malady, till, either from neglect or maltreatment, the patient is placed beyond the reach of remedial measures."

In forming our estimate of the condition of a patient's mind, (for medical men are frequently called upon to give evidence in our courts of law,) the first caution to be observed is, not to confound derangement, with natural qualities which may strongly resemble it. There are many harmless individuals in the world, who are in the full enjoyment of health, but who are remarkable

for peculiarities of character and idiosyncrasies of thought and feeling, though they cannot be considered insane.

It is sometimes very difficult to draw a correct line of distinction between eccentricity and actual insanity. Dr. Conolly divides eccentricity into two species; 1st, That in which the departure from custom is plainly repugnant to reason; 2d, Where it is apparently reasonable. "I knew a man," says Dr. C. "who spent his days in bed, and who invariably sat up at night;" this was eccentricity, repugnant to reason. But if a man wear a white linen coat in July, and a broad brimmed hat of light manufacture, it may be that the coat and hat are cooler, and therefore better than the coats and hats generally worn; here is an appearance of reason." This distintinction can be of no practical use. A man may lie in bed all day to avoid his creditors, and indulge in nocturnal peregrinations for the sake of exercise, in which cases his conduct would by no means be repugnant to reason. On the other hand, I should not call a man eccentric for wearing a white coat during the hot month of July, or a broad brimmed hat to protect him from the effects of the sun; because it is a custom almost universally adopted in hot climates. Another writer on this subjeet, Dr. Gooch, observes, that "the errors of the eccentric, are the result of long habits, continued for a great part of their lives, and fabricated by slow and almost imperceptible degrees, while the errors of the insane spring up suddenly within a few weeks. The patient has suffered some mental agitation; has received a blow on the head; has been lying in; or is recovering from fever; the mind becomes confused and hurried, and in a few weeks there arises the wildest and most absurd belief."

There are many kinds of eccentricity or mental peculiarity which do not amount to insanity, in its legal signification, and which do not incapacitate an individual from superintending the mnagement of his domestic or pecuniary affairs, he still retaining the power of distinguishing between right and wrong. It is recorded that Mezerai, the famous historian used to study and write by candle light at noon day in summer. On this point he certainly was a little cracked; but on subjects connected with

literature and the fine arts, he exhibited a judgment most correct, and a mind rich with the gems of knowledge. It is recorded of Smart, that he used to fall upon his knees in the street to say his prayers. For this his friend Dr. Johnson pronounced him mad.

A gentleman, says Dr. Conelly, residing in a part of the country with which I am well acquainted, easy in his circumstances, and not unhappy in his family, conceived an aversion to interchange a word with any body whatever. He would avoid people whom he saw approaching, or leave the room when they entered it. He generally had his hands clasped before him, and used to deal in short exclamations, such as, "Lord have mercy upon me! What a wicked world this is!" and so forth; Yet this man, when circumstances compelled him into conversation, wanted none of the powers, and had lost none of the information requisite for performing his part in it with credit This species of eccentricity appears to have arisen from a morbid condition of the organ of conscientiousness. D'Israeli relates an instance of a prince of Bourbon, who imagined himself dead, and refused to eat. To prevent his dying of starvation two persons were introduced to him in the character of illustrious dead like himself, and they invited him, after some conversation respecting the world of shade, to dine with another distinguished, but deceased person. The prince accepted this polite invitation, and made a very hearty dinner. Every day whilst this fancy prevailed, it was necessary to invite him to the table of some ghost of rank and reputation; Yet in the other affairs of life, the prince was not incapacitated from attending to his own interests. This is a good specimen of what in technical language is called monomania, or derangement on one point, or as Hazlett, the witty author of the "TableTalk," calls those affected by it, '*Men of one idea!*' How many individuals do we daily come into collision with of whose mind some one notion or idea has obtained undue possession; this one idea follows them, as Cicero says of study, into the country, it stays with them at home, it sits with them at breakfast, and goes out with them to dinner; "I wish," said Dr. Johnson rebuking Boswell for the zeal into

which he had worked himself about the history of Corsica, "there were some caves like the lovers leap, for all heads in which some single idea had obtained an unreasonable and irregular possession." D. Conelly gives some amusing sketches of men in whose minds some one notion has obtained an unhealthy possession; such men, he assures us, are full of discoveries, and secrets, and novel methods in art and science, in mechanics, in medicine, and in government. Such characters torment the village apothecary and locksmith with specifics and perpetual motion, and fatigue the chancellor of the exchequer with schemes for relieving the nation from debt.

We have only to look at our own profession in order to see many individuals in whose mind some one notion has obtained a singular preeminence, not at all commensurate with its value. In medicine, as in every thing else, fashion has a decided influence over the prevailing opinions of medical men. If we refer back to the history of medicine we shall find that Cullen at one time held an indisputed sway over the consciences of the expert, teaching that the hopes of the sick were commensurate with the copiousness of their perspiration; and medical men placed almost implicit confidence in the virtues of diaphoretic medicines. Some time after the illustrious Brown, cured all bodily diseases with brandy; Currie, who has been called the medical baptist, quenched a fever as he would a house on fire. Dr. Mills, the St. Dominick of physicians, cured all his patients by bleeding. Dr. Hamilton founded a sect which smacked strongly of the Romish confessional, for his fundamental maxim was, that none can be saved, without having been first put to their purgations. Again we find medical men tracing all the diseases of the nosology to the door of some peccant organ. Formerly the spleen was the scape goat of the economy; aftewards the liver was charged with the crime of giving origin to every malady. Abernethy, and a host of others, traced all the "ills which flesh is heir to," to the stomach. Zimmerman, in his work on Experience, takes notice of this tendency in our profession, to patronise particular organs, or diseases, or remedies; "I knew," said he,

*Dr. Hamilton the author of the work on purgatives.

several physicians who see only certain diseases. One of these who is a celebrated practitioner, and who has an obstructed liver, fancies he discovers a similar complaint in all his patients ; and it is one particular remedy which he prescribes for all, because he finds it useful to himself."

The poet Crabbe, in alluding to this disposition of medical men to favor particular parts of the body, observes,

> "One to the gout contracts all human pain,
> He views it raging in the frantic brain,
> Finds it in fevers all his efforts mar,
> And sees it lurking in the cold catarrh,
> Bilious by some, by others nervous seen.
> Rage the fantastic demons of the spleen ;
> Till every symptom of the strange disease,
> With every system of the sage agrees.

Dr. Paley has justly observed that opinions frequently owe their existence more to habit than to reflection. A favourite notion which has once obtained strong hold of the imagination, is sometimes apt to take exclusive possession of our mind; we dwell upon it with pleasure; we recur to it, and like the fond and impassioned lover detect no faults in the absorbing subject It is owing to this circumstance that things apparently trifling acquire in course of time, an influence over us so greatly disproportionate to their importance. Dr. Johnson, that shrewd obsesver of human nature, has observed, that a man may tell a lie so often, as to become in time persuaded of its truth. On the same principle, a man with a large *endowment of cautiousness*, whose *natural character* is *timidity* and over *anxiety*, may imagine that he has received some injury ; he may imagine that his wife or his child is conspiring against his happiness and life. This may be trifling and unimportant in the first instance, but owing to his mind recurring to this delusion, he will, in course of time, pertinaciously believe in this fixed and assumed notion, notwithstanding the plainest evidence of its falsity. In the same manner, a person with a mechanical genius, will commence with ardour a piece of

mechanism; he will then conceive the idea of inventing the perpetual motion, and proceed with increasing energy in this pursuit, till his conceptions become bewildered; and this idea will occupy his mind, till he becomes deranged. In former times the discovery of the philosopher's stone and the universal medicine, occupied almost exclusively the attention of mankind. A curious instance of monomania which is recorded in an American work on insanity, occurred in a political economist, who imagined that all the distresses of this country arose from a redundant population. Like most political economists, he had his specific for this grievance, He seriously proposed to government that a certain number of his majesty's subjects should be annually emasculated. His mind was exclusively occupied with this idea, but finding that government paid no attention to his suggestion, he became troublesome and unmanageable, and owing to this his relations had him confined in an asylum, where his malady became confirmed. This is but an aggravated species of what we meet with every day in our intercourse with the world. The hero of the immortal romance of Cervantes, exhibits a well drawn picture of this species of insanity; and although in a less attractive costume, how frequently do we recognise Don Quixote in every rank and description of society. Like other organs of the body, the slightest deviation from a healthy state of the brain, unless attended to, runs into affections more permanent and severe. Insanity is frequently only an exaggeration of the natural character of the person afflicted. This important fact is noticed by Pinel, and our own countryman Dr. Mason Good. Pinel says that "men of robust constitution, of mature years, with black hair, and *susceptible of strong and violent passions*, appear to retain the same character when visited by this most distressing of human misfortunes. Their ordinary energy is augmented to *outrageous fury*. Violence, on the other hand, is seldom characteristic of the paroxyism of individuals of more moderate passions; with brown or auburn hair. Nothing is more common than to see men with light coloured hair sink into soothing and pleasurable reveries; while it seldom or never happens that they become furious and unmanageable." Dr. Good, who cannot be suspected of leaning towards Phrenology, also ob-

serves, that " it is in this disease (insanity) we most frequently trace something of the ruling pursuit of their former lives; so that the covetous man, (that is, in phrenological language, a man with the organ of *acquisitiveness* largely developed,) is still conversant about purchasing lands and tenements, and amuses himself with perpetually augmenting his possessions; while the devotional character, (a man with a large organ of *veneration*,) is for ever engaged in a routine of prayers, fastings, and ceremonies, visions and revelations; and fancies himself to be inspired and lifted into heaven." How clearly does this admit of being satisfactorily explained by reference to phrenological doctrines. An individual, in whom the organ of amativeness is largely developed, and whose animal propensities are very strong, will, if this organ be excited by disease, (for owing to its extra developement, it is rendered more susceptible of morbid derangement;) manifest the grosest indecency and immodesty. Spurzheim mentions a case of a woman who fancied herself pregnant with six children; and Dr. Rush also relates the particulars of a case of an insane female whose delusion consisted in fancying herself married to four husbands, all of whom she imagined, slept with her every night. This species of insanity I should consider to be produced by an excited state of the cerebellum, and to this quarter our remedies ought to be directed. If, on the other hand, an individual possessing, naturally, strong animal passions, should suddenly manifest, without any adequate and obvious cause, a great change in his natural character, as from being lascivious and fond of indulging his animal appetites, should exhibit a coldness, apathy and indifference towards the other sex, this I should consider as a symptom of deficiency or low activity in the function of the cerebellum. If a person who has naturally a desire to destroy, arising from an inordinate developement of some part of the brain, (and such cases are common,) should manifest an uncontroulable propensity to cruelty, and a desire to kill; this exaggeretion of the individual's natural character, is undoubtedly a most unequivocal symptom of mental derangement. " At Paris," says Dr. Spurzheim, I met with a woman who, principally at the critical period felt extreme anxiety and a horrible propensity to kill herself, her hus-

band, and children, whom she loved tenderly; she trembled in describing the struggle of her mind between moral and religious principles, and the internal impulse to commit such an odious action. She was accustomed to bathe her child in a small river; but for a long time she did not dare to do so, because an internal voice told her incessantly, "let him sink! let him sink!" Sometimes she had scarcely time to throw away the knife she was inclined to plunge into the bosom of her children or her husband. In this case there was most evidently an excited state of that part of the brain in which the phrenologists place the organ of destructiveness. On all other subjects this woman exhibited a correct judgment. She was conscious that it was an immoral act to kill herself or her offspring, but she felt a propensity, over which she could exercise no controul, to commit acts of destruction. If an individual naturally of a religious temperament, a person with a refined conception of his moral duties and obligations, should suddenly become extremely scrupulous, censorious, and fastidious in his judgment; should feel great remorse, produced from an agonising apprehension of the justice of the Divine Being, this would be evidence of an excited state of the organ of *conscientiousness* which if not subdued, would most likely produce incurable insanity. Then again, a person whose healthy characteristic is a proneness to form exaggerated notions of his own mental and physical endowments, or (to use the language of the phrenologists,) who has the organ of *self-esteem*, largely developed, will, if this part of the brain become excited, manifest excessive self-complacency, arrogance and pride; his imagination will be inflated as to his birth, or station, or intellectual superiority; he will conceive himself a king or an emperor, or will have some notion of supernatural elevation. Cases of this description, I am sure it will be unnecessary for me to relate, for they must be familiar to every individual conversant with medical literature. A person naturally of a *reserved and cautious disposition* will, if the organ of cautiousness be affected, exhibit his derangement by unusual depression of spirit, melancholy timidity, and apprehension. From these facts the physician will form a just conception of the great importance of a

certaining the healthy mental disposition of the individual supposed to be insane, and he will perceive the absurdity of Dr. Haslam's erecting the mind of the physician as a standard of health. Insanity cannot be defined, it is ridiculous to expect that all the varieties and forms of mental derangement can be included in *one definition*. Insanity, as our learned president Dr. Leonard Stewart* very correctly observes, can only be appreciated, a medical man with an enlarged knowledge of the principles of medical science, is able, when called into a case, after an attentive examination of the past and present condition of his patient, to tell if insanity does or does not exist. In many instances a medical man is required to give an opinion in a court of law respecting the condition of a patient's mind, or his capability of exercising a sound judgment in matters of a pecuniary nature. The patient, perhaps, has made his will at a period when his friends have every reason to suppose him, in consequence of some mental aberation, incompetent to do so; he may be a man of large property, and a commission of lunacy may be taken out against him, and a medical man may be called in to decide the question of his competency to direct his own affairs, or the policy of confining him within the walls of some snug retreat. Now these are questions involving the liberty of the subject, and therefore demand the most serious and dispassionate consideration. It appears to me that medical witnesses have not to decide on the abstract question of insanity, but upon the *degree* of mental derangement; The slightest departure from a healthy condition of the brain giving rise to deranged mental manifestations, in my opinion, ought to be looked upon as insanity. In the same way we call incipient gastritis, enteritis, or pleuritis, inflammation of particular parts of the body, without waiting till that inflammation has arrived to a certain degree of activity. Medical men therefore ought not to be called in and examined concerning the existence of insanity viewed as a specific disease; but their opinions ought to be solicited concerning the existence of insanity as it is *accompanied with an inabity on the*

* See Dr. L. Stewart on "Tendency to disease in refined Life,"

*part of the patient to controul himself or his affairs**. This important point is frequently overlooked in our medico-legal-investigations. A man may be insane, and yet be perfectly competent to go at large and will away his property. In bringing our attention to bear upon questions of this nature, we should endeavonr as much as possible, to disentangle the mind from the thraldom of arbitrary terms, and from all notions formed *á priori*. Medical men are too apt to form an hypothesis, or a definition, of a particular disease, and then to direct their attention to the discovery of facts, to accord with their preconceived notions; but this, in every sense of the word, is inverting the order of logic. As insanity is not a specific disease always exhibiting the same invariable characters, no course of treatment can be recommended which will apply indiscriminately to all cases, as almost every case presents anomalies, subverting the reasonings drawn from other premises, and requiring a new application of rules and remedies.

A knowledge of the principles of phrenological science will be found highly serviceable to the physician in enabling him to prevent the development of insanity in those who are hereditarily or otherwise predisposed to this distressing malady. Any excess in the development of the brain, must necessarily predispose the individual to inordinate action in that particular part. Should a person exhibit an extra-development of the organ of amativeness, veneration, or conscientiousness, it would be highly dangerous to the mental health of the individual to expose him to causes likely to produce great excitement of the parts of the brain through which these powers are developed. Should a child exhibit an early development of the cerebral organs, and consequently a precocity of intellect, a brilliancy and exhuberance of imagination, (which parents are so fond of contemplating in their children,) we ought to

† It is a fact that cannot be disputed that medical evidence materially influences the decision of the jury. If medical evidence is of no value, as some wish to represent it, why are so many physicians examined? We have heard jurymen frequently put this question to a medical witness—"Do you consider Mr. ——— insane? Ans. "I consider him of unsound mind." No allusion is made to the degree of his insanity.

endeavour to counteract that extra developement of brain and mind, which places the child on the brink of disease, by calling off the nervous principle from the brain by adequate muscular movements or exercise. By cultivating this mental brilliancy, by exercising the brain, we run the risk of destroying the very basis upon which it is founded, and of rendering the glare short lived in proportion to its brightness.*

From these observations the medical student will be able to form some idea of the great and paramount importance of directing his attention to the study of mental philosophy. Independently of the usefulness of the knowledge of mind and of the passions, in a medical point of view, it has still other claims to our consideration. When Pope declared that "the proper study of mankind is man," he referred not to the material fabric, but to that principle which actuates us in all our movements; which is the source of all our happiness, and productive of our most exalted sensations. With the exception of mathematics, few studies tend more to discipline the mind than the study of its own operations. If properly pursued, it gives expansions to thought, solidity to judgment, and elevates all the nobler feelings of our moral nature. One of the greatest ornaments to our profession, the late Dr. Thomas Brown, a man no less distinguished for the profundity of his knowledge, than for his eminent piety, has thus eloquently and justly defined the true philosopher. "He is unquestionably the philosopher most worthy of the name, who unites to the most profound knowledge of mind, the most accurate knowledge of

* In the discussion which followed the reading of this essay, Dr. Epps, a physician who has devoted much time to the investigation of this disease, observed, that since he had applied the principles of Phrenology to the cure of insanity, he had met with the most unparalelled success. He applies leeches and counter-irritants over the seat of the cerebral organ diseased. If a person should manifest symptoms indicative of a disease of the organ of self-esteem, conscientiousness, destructiveness, or any other organ: leeehes or counter irritation are applied to the situation of the affected organ, and this application is geneally followed by relief.

all the physical objects amid which he is placed; who makes each science reciprocally a source of additional illumination, and who learns from both the noblest of all lessons which they can give, the knowledge and adoration of that Divine Being, who has alike created and adapted to each other with an order so harmonious the universe of matter and the universe of thought."

Again, the value of the study of the mind will be properly appreciated, when we recollect that this ennobling principle was given to us for the purposes of directing and controuling our powers and animal propensities, and bringing them into that subjection, whereby they become beneficial to the individual, and to the world at large; enabling him to exchange with others those results, which the powers of his own, and the gigantic efforts of other minds have developed; maintaining and perpetuating the most dignified and exalted state of happiness, the attribute of social life, unfolding not only treasures which the concentrated powers of individuals are enabled to discover, but developing those more quiet and unobtrusive characteristics of virtuous life, those social affections which are alone calculated to make the present state of being happy,

> "Nature in zeal for human amity,
> Divides, or damps, an undivided joy.
> Joy is an impost; joy is an exchange;
> Joy flies monopolies, it calls for two:
> Rich fruits, heaven planted, never plucked by one."

To the moralist, also, the investigation of the mental constitution is pregnant with interest, for by it those springs of action are discovered, which by their good or evil tendency, materially affect the present and future happiness of the individual, and being discovered, may either be encouraged or controuled, thus training men to virtue, purity, and happiness.

APPENDIX.

Cases in which the Principles laid down in this Pamphlet have been applied to Practice.

Caroline L. Kigan was admitted to St. Thomas's Hospital under the care of Dr. Elliotson; she was attacked with epilepsy. In this case Dr. E. remarks that though the girl was become fatuitous, the feelings seemed not at all deranged; she was neither violent or desponding; the intellect alone suffered, and the pain which she experienced, was confined accordingly to the forehead, which was intensely hot, while the rest of the head retained its proper temperature. This was in strict accordance with phrenology. A second case was admitted which also accords with this science. A woman had intense giddiness, causing her to reel from one side of the ward to the other, and extreme pain exactly and solely in the situation of the organ of philoprogenitiveness (love of offspring) It appears that these symptoms were produced by her only child being taken from her by her husband.

Delusion of Vision.—Ann Wilkinson was admitted into St. Thomas Hospital, Jan. 12th 1827, under the care of Dr. Elliotson. Her age was 17, she had been ill one year and a half; complains of pain immediately over the eyebrows, sees visions of people some times in the day, but always when night comes on, and fears to go to bed. Hears noises, tunes, and voices, and says she once had a conversation with them. Sees double and even treble; sometimes thinks she is slipping down a precipice. Sleeplesness, but drowsiness; sixteen leeches to the temple daily: slops only; head to be shaved and kept cold with spirits and water—July 3d, much better, 19th, dismissed well.

I saw, says Dr. E. a few years ago, a lady who had two attacks of the loss of memory of names, each lasting three or four hours, and during each there was pain in the orbit above the eyes, exactly in the seat of the organ of language. I lately attended with Dr. Blundell, a young lady, who was so distracted with doubt, that it was thought advisable she should be under the charge of a friend away from her family. If the door was shut, she would go up to it and stand looking at the lock, and trying it for many minutes before she could satisfy herself that it was fast. If she began washing her face, would continue washing and rubbing on one side, not satisfied that she had made it clean, and might therefore begin to wash the other, If she passed by any thing that looked like dirt in the street, or trod upon any thing like it on the carpet, she would return and look at it narrowly, unable to satisfy herself that it was not dirt, and had not soiled her dress. Her doubts chiefly turned upon cleanliness, and she spent nearly all her time in endeavouring to ascertain whether her fingers, dress, &c. were perfectly clean; and was so obsti-

nate in her perseverance, that compulsion was eventually necessary to interrupt her She complained always of her head, and being asked where the pain was, invariably placed the points of her fingers over the organs of circumspection and firmness; at this part also there was preternatural heat, and the skin was loose and spongy to the feel.

A case in which the organ of destructiveness was diseased.—A. B. ætat. thirty-one, a female, was admitted on the 14th of January to St. Thomas Hospital, saying that she had been ill two months. It was represented to be a nervous case. The symptoms were, a propensity to injure some one part of herself, and she had no ease or comfort, these were her own expressions, till she gave way too it. Th part she desires to injure, does not continue to be the same for above an hour at a time; but as soon as the desire to injure one part ceases, it is directed to another. The mode in which she is anxious to injure herself, is simply by internal efforts. She does not desire to cut herself, to dash her head against the wall, or poison herself; but to injure herself simply by muscular efforts unaided by external objects, so that she will hold her breath, for the purpose of suffocating herself: she will twist her head to one side to strain and break all the muscles and tendons on the other side of the neck; she will sometimes force her breath into her ears, so as to endeavour to burst them; and make all the efforts she can to strain and force the eyes out of her head. There is a constant desire to injure herself by what she calls her own internal efforts. She was quite sensible that this was a morbid state, and lamented it exceedingly. She wondered what had come to her, she wondered what was the matter with her, and said that before this affection, she had always had a strong mind, and could restrain her feelings, but now she had no controul over her inclinations. Her spirits were of course greatly depressed in consequence of feeling herself in this horrid state. There was no other morbid condition of the mind that I could discover. Her judgment in all points was good, she was under no delusion of any kind. and yet she possessed this desire. There could be no suspicion of the case being feigned, for while you were talking to her, and she to you, you saw her head twist violently on one side, and could discern that she was silently making an effort to rupture some part or other of the neck, or to overstrain it, and you would see her eyes close from the efforts that she appeared to be making. Her head was thus constantly in motion, and I thought she had shaking palsy of the head, or partial chorea; but that was not the case, for she told me that arose from her own incessant efforts to strain her head and neck. This appearance of the head was continually going on while you were talking to her. The proof, however, that there was no deception in all this, was not merely that you saw these efforts going on in too natural a way, and too intensely to be counterfeited, but that there were a number of other symptoms. She was drowsy, had pain in her head, a sense of pressure there, and she said, a sense of opening and shutting of her head from time to time; but this was chiefly felt at the sides of her head in a straight line. This sensation was felt immediately above the ears, and extended backwards, until the two sensations—the sensation of each side met. Now she might have said that she had this pain when she had it; but it was a remarkable fact that this was the seat of the pain. Moreover, there were evident symptoms of disease sensible and visible; for her breath was exceedingly offensive,—so that those who were much about her complained of it, and could not long hold their heads near her. Frequently it turned my stomach, which is pretty strong.

Her tongue was excessively foul; it was coated with dirty thick mucus. She was in a situation of life, too, which rendered it exceedingly improbable that there could be any deception, for she kept a school, and had, in addition a little trade in the disposal of a particular kind of needle work, and by means of them both, she gained a very excellent livelihood. She was exceedingly respected, I understand in her own neighbourhood, by medical men who knew her, and every one else. This I learned from the medical gentleman who

sent her here to be under my care. She had also hardly any sleep This is a common occurrence in insanity: she had scarcely any sleep at all when she first came to the hospital. I should have mentioned that besides the pain running backwards from each ear, she said she had a strong pulsation there.

Under all these circumstances I had no hesitation in considering this as a case that deserved the title of monomania, that is to say, insanity in one particular point. You are quite aware that to constitute insanity, it is not necessary that there should be any delusion. Many persons must be treated as insane, who have no delusion whatever. The idea of insanity does not necessarily imply delirium; for if an individual labour under an actual irresistible desire to do something which is wrong, he is considered to be insane.

You will frequently see proof in favor of phrenology from such cases as that I have mentioned to-day. When a particular faculty is disordered, it is not a very uncommon thing either for pain to be felt there or morbid heat, The faculty of destructiveness was in a morbid state, and the excitement in that particular spot was intense. The pain was felt precisely in the part which Dr. Gall fixed upon as the seat of the faculty of destructiveness. Dr. Wright, late apothecary to Bethlem Hospital, told me that in the various patients there who had particular faculties, particular sentiments or propensities excited, he found continually morbid heat exactly over the affection.

I have known many instances of this, there was no uneasy sensation at the spot, but exactly at the part which Dr. Gall mentioned, there was morbid heat. The intensity with which this has shown itself, has been such, that when pomatum has been applied to the person's head to prepare it for the application of plaster for casting, the grease has melted of that particular spot so quickly, as to run off while it has remained on the other parts. If, however, you apply your hand, you can frequently feel that there is a local morbid heat. Singularly enough as it may appear to many, in this woman there was a sensation, and one of very great intensity, at the very spot where resides the particular faculty of destructiveness. It was only last week that I was dining out, the conversation turned upon various wonderful circumstances, such as persons appearing before death to their friends. A number of anecdotes were related of course, and one gentleman stated that, a few weeks before, he was standing at the door of an Inn in Dover, and a blackbird of some kind appeared in the sky, and then seemed to drop not very far from his feet. He went towards it as it lay, and it proved "no such thing." "At that very moment, he said, "I had a pain in the centre of my forehead, just over the nose, but the pain disappeared and I went in, and was perfectly satisfied that it was nothing but a momentary excitement of that particular part of the brain." Now the part in which this gentlemen felt pain, who was neither doctor nor phrenologist, was the very spot which is mentioned by phrenologists as the seat of what some call the organ of individuality; that which takes cognizance of occurrences presented to us. I recollect two instances of individuals who suddenly lost their verbal memory, (Dr. Gall places the organ of verbal memory above the eyes,) and in each of these persons there was a violent pain at the time, and only as long as the verbal memory was lost, just above the eyeball.

With respect, however, to the treatment of this woman, our patient, I considered that an inflammatory affection of that part of the head, was the cause of the pain and desire which she experienced. I cupped her behind the ears to twelve ounces, and gave her calomel five grains, twice a day, and put her on low diet. Leeches were again and again applied to that part. She was admitted on the 18th of January, and twenty leeches were applied to the seat of the pain, every day until the 8th of February. From that time they were applied every other day for a fortnight. Her mouth soon became tender, and as that took place, her tongue became clean, and her breath ceased to be disagreeable. At last it began to smell of mercury, but the odour was quite

changed in its character and was supportable. She twisted her head less and less, and she slept more. She was observed to sleep several hours in the night. The pain in the head left her, and she now felt relieved from the disposition to strain and injure herself. She was a deformed woman, and the lungs and heart had hardly any room to play. She was subject to more or less bronchitis, and seized with an acute attack from being placed near a window, and it was necessary, on account of this affection of the chest, to bleed her. She was bleed to six ounces, recovered from the brouchetis, was now really well and was to be presented on the following Thursday. On the Saturday, however, being in the ward, just as usual, she was seized, I understand (for I had left the hospital), with a pain in the abdomen, and in a few minutes died.

Dr. Elliotson,

The following case is mentioned by Dr. Otto, of Copenhagen, in the Phrenological Journal. " A man aged, 37 had for some time suffered from fits of giddiness, which always obliged him to keep hold of the nearest objects. In the spring of 1828, he lost a beloved daughter, which afflicted him very much. The state of his health was nevertheless perfect, in mind as well as body (with the exception of the giddiness), when he one day after dinner, told his wife that he would take a walk with his son, a boy 10 years old " after proceeding a certain distance, he says," a strange confusion came over me, and it appeared a matter of absolute necessity for me to throw myself and my son into the water. Quite unconscious of what he was doing, he ran towards the water, holding the boy in his hand. A man, surprised at his behaviour stopped him there, took the boy from him, and tried to persuade him to leave the water, but he became angry, and answered, that he intended to take a walk and asked whether any body had a right to forbid him to do so. The man left him, and took the boy with him, An hour after, he was drawn out of the water into which he had thrown himself, and was taken to prison. As he still showed symptoms of insanity, he was bled and purged, and two days afterwards he was brought into the hospital, and comitted to the care of my friend, Dr, Wendt, who has perfectly cured him, and who kindly afforded me an opportunity of seeing and speaking with the patient. This was the account given by the patient himself, and he now," says Dr. Otto, " very generally tells the whole event himself, but he is not able to explain the cause of his sudden-arising desire to kill himself and the boy whom he loved affectionately. He only knew that he felt the desire, but he could give no reason for it whatever; on being bled and purged, and treated like a person labouring under inflammatory excitement of the brain, he was perfectly cured.

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